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ENDOWMENT
OF
HOBART COLLEGE.

1860.

COLLECT FOR THE COLLEGE.

(Used in the Daily Service of the Chapel.)

O God, who art the Fountain of light and wisdom, without whom nothing is strong, nothing is holy, look with favor, we beseech Thee, upon this College.

Enlarge the number of its friends and benefactors, and reward them with thy mercy for whatever of good in its behalf they may design or do.

Make it a blessing to thy Church and to our Country.

Preserve it from every enemy and every evil.

Give thy grace to all those to whom the management of its affairs, and the instruction and government of its pupils are confided, that they may discharge their respective duties acceptably to Thee; and to the Youth here assembled, grant thy grace and blessing, that they may successfully pursue their studies, be saved from the snares of indolence and vice, perform their duties in thy holy fear, and live a sober, righteous, and godly life.

Let thy fatherly hand, we beseech Thee, ever be over them: let Thy Holy Spirit ever be with them: and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost ever one God, world without end. *Amen.*

HOBART COLLEGE.

ITS FURTHER ENDOWMENT.

The further endowment of Hobart College is a subject which has for some time past engaged the attention of the Board of Trustees. And they have now at length resolved to lay before the Church and the public the plans which they have been maturing. But it is possible that they may be met at the very threshold of this movement with the inquiry: Is not Hobart College already endowed? We reply that it is endowed, to a certain extent. Hobart College is no longer an experiment. It exists with a well developed and tried system of education which is the fruit of many years of patient trial and effort. It has secured certain important Professorships. It has buildings capable of accommodating a larger body of Students than at present attend on its instructions. It possesses landed property beautifully situated and adequate to any future want of the institution in the way of buildings. Finally, by the munificence of a corporation which has, in various directions, manifested a far-seeing wisdom and a large-hearted generosity in founding and sustaining Institutions which have for their object a truly Christian Education in its highest forms, the existence of Hobart College has been secured beyond all contingency. And it might with its present Corps of officers zealously carry on, as it is now doing, the work of education for all time to come. If the College were already complete and perfect in all its appliances and means for imparting a liberal education, this would then be all that could be required of it. But it will be conceded at once and by all, that while much has been accomplished, much still remains to be secured.

Towards a more perfect development of its powers and capacities we now propose to take an important step. And for the sake of clearness, we will state under separate heads what we shall aim to secure by our present effort.

1. THE CHAPEL AND THE CHAPEL SERVICE.

As a Church College the *Chapel Service* lies at the heart of our whole system. It is here that the religious element must manifest its full power over the youth whose education has been entrusted to our care. The sacred truths of Christianity are indeed taught in every part of our course of study; more especially in the departments of Ethics and of the Evidences of Christianity, is thorough and systematic instruction given on all the leading doctrines as well as the positive grounds of our holy Religion. The faith once delivered to the Saints is thus strongly impressed on the minds of the students, and they are at the same time furnished with decisive answers to the various objections of modern infidelity. But that which gives efficiency to the whole system, is the daily Service of the Chapel. This supplies the quickening, moulding element, which makes all the rest fruitful. Here, what has been learned as doctrine, is reduced to practice in the Daily Solemn worship of Almighty God. In confession of sin there is a constant recognition of our frail and fallen state; while pardon and reconciliation are sought and proclaimed to the contrite heart through the atoning blood of Christ. Praise lifts the soul to God, in Chant, and Psalm, and Hymn, and prayer fixes it in communion with Him who is the fountain of light and life. The great leading facts of Redemption are brought out to view, and are again and again impressed on the youthful mind by the ever recurring and glorious circle of the *Christian Year*.

The illuminating and sanctifying power of God's Holy Word, the teachings of his appointed Ministers, in Sermons and Lectures especially designed for Students, and fitted to instruct, to warn, to arouse and to win them to Christ and to the obedience of his Gospel—this whole service—this *Common Prayer*, repeated with general solemnity and earnestness, week day and Sunday, will take hold of the inner life, and find its issue in pure and gentle influences, sweetly moulding the daily course of action, and gradually passing into the confirmed habits of a ripe Christian Character. We do not say that all this will be always accomplished; or that it will be even in the majority

of instances. But we are holding forth our ideal of what we ought to work towards—of what ought to be the place and influence of the religious element in a Church College, and of what, by God's blessing we can in a good degree attain to. Effects will be wrought by this system of religious training which will be felt through life. Very often, even when the student appears thoughtless and careless during much—perhaps the whole, of his stay in College, seeds of truth and love will nevertheless have been sown, which will germinate and bear fruit in more thoughtful years.

The Chapel Service forms a strong bond of union and is a most important means of cultivating brotherly affection throughout the academic body. The Common Prayer is almost the only common ground in College life. In lectures, recitations, and recreation, all are dispersed in classes and companies. But here in the Chapel, both Officers and Students come together twice each day; they kneel together as the children of the same heavenly Father; they implore the forgiveness of the same sins, and ask for the supply of the same wants; they give expression to a common faith and a common hope; with one voice and heart they invoke the divine blessing alike on instructors and pupils; and on the institution which is dear to both. Let us make the Chapel and the Chapel Service what they ought to be, and this will be the one sacred spot to which the thoughtful student will look back with the tenderest associations in after years.

As an element of order, too, pervading with a silent and persuasive influence the whole College, it is difficult to overestimate the value of a well arranged Liturgical daily service, performed with all the impressiveness and solemnity of which it is susceptible. It tends constantly to imbue the minds of the students with that quiet and orderly spirit which is so beautiful a characteristic of the Church. The tone and spirit of the service pass over into the life, and become therein a regulative force which reduces all to order and peace.

We are anxious therefore, so to arrange and order the Chapel Service as to give to it the utmost solemnity, earnestness and reality.—And to further the attainment of this end, we propose to erect a new Chapel; such for durability, architectural beauty and fitness, as may serve for this sacred use in all time to come; and such as will aid us with all the impressiveness of effect which can be derived from a material temple skillfully planned, beautifully wrought, and duly consecrated to the service of Almighty God. And we are happy in being

able to announce for the encouragement of those who will feel an interest in this movement, that a member of the Board of Trustees has offered as his contribution towards it, to build for the College such a Chapel as we have described, at his sole cost.

2. THE CHAPLAIN.

But this offer to build a Chapel is made on the express condition that a foundation for a Chaplaincy equal in amount to a Professorship (\$15,000,) shall be secured. On this foundation a Chaplain is to be placed, who, in connection with such duties of instruction as will harmonize with his sacred office, shall devote himself exclusively to the religious training and culture of the undergraduates. He will officiate in the daily service of the Chapel. He will be the College Preacher. And the College will form a congregation or parish of which he will be the Pastor. He will, of course, maintain order in his classes so far as he shall be an officer of instruction, but otherwise he will have nothing to do with the discipline of the institution. He will thus be known to the students only as their Pastor and Teacher in things pertaining to God. There will be everything in his position to invite affection and confidence, and to draw into intimate relations. The influence of such an officer, standing in such relation to the students, and possessed of the requisite character and abilities for his sacred office, must be great and salutary. For our own part we regard this Chaplaincy as of the very first importance to the complete development of the College as a seat of Christian learning. And it gives us sincere pleasure to be able to state that another member of the Board of Trustees, has said that he will try to do his part towards this effort in behalf of the College by endowing the Chaplaincy. He is actuated in this by a high sense of the value of this particular department, when thus put in charge of an officer specially and exclusively devoted to its sacred duties, in giving energy to the working of the religious element throughout the whole academic system. But he also desires to make his liberality a means of ensuring the success of the plan which has been matured for the more complete organization of the College in its Professorial departments. And he has, therefore, made it a condition of his endowing the Chaplaincy, that at least two other Professorships (each \$20,000) shall have been secured by a given time.

ENLARGEMENT OF THE CORPS OF PROFESSORS.

Division of labor is quite as necessary to attain the best results of mental, as it is to secure the best products of material industry. Knowledge has now become so vast and various that no one man can be expected to be thoroughly master of more than one leading branch of it. And experience has amply demonstrated, both in Europe and America, that there can be no perfect system of intellectual education without a very complete division of labor. It is, therefore, no longer an open question whether a College will impose on three or four men the duty of giving instruction in all the prescribed studies of the academic course. Both reason and experience are against it. And the public will never patronize an institution which falls visibly below that standard which reason and experience have sanctioned. None of our Colleges stand alone. They are constantly brought into comparison with each other. Hobart College, for example, is placed in ceaseless competition with a numerous array of like institutions; and unless it can compare favorably with these, it must fall back into an inferior position. The progress of academical education in this country has created a certain standard in the public mind as to what really constitutes a college, and no institution can fall far short of this standard without losing character and influence. We live in a progressive age. That which is not advancing is soon left behind. The corps of officers, cabinets, libraries and apparatus, which would have sufficed for a college even *thirty* years ago, would now be deemed utterly inadequate. And when new colleges are founded, in our day, they are not equipped merely with the means of instruction which would have satisfied our fathers, and then left to grow by an inherent law of development, so as to meet the wants of a new age. But, on the contrary, whenever new institutions are founded, their facilities for education are at the earliest possible day brought up to a level with the requirements of their own time. Much less, then, should an institution of the age and character of Hobart College be found wanting in any of those improvements which the progress of collegiate education has introduced at other seats of learning.

All this is the more important to its prosperity in view of the freedom of choice among the colleges which is accorded to young men in this country. This matter is very apt to be determined by the influences which prevail in the school where a boy is fitted for college. And the vast majority of such schools are at present conducted by those

who are interested in colleges not in communion with our Church. The Church has, indeed, a few excellent schools; but the wants of the Ministry are so great and urgent that nearly all the educated talent, which might otherwise be profitably employed in preparing boys for college, is drawn into the service of the Church in the active duties of the Pastoral office. Whilst this is our condition, most of the Christian Denominations around us have a surplus of educated talent, which, not being required in their Ministry, finds its natural vocation in the education of youth. Hence, most of the preparatory schools of our country have fallen under their control. The rapid growth of our Church, therefore, and the ceaseless and urgent demand for Clergymen, which this prosperous condition has created, operates to the serious detriment of our higher institutions of learning. In the end, this great expansion of our communion will react in favor of Church schools and colleges; but for the time being it deprives us of many an able teacher.

As things are now, the parent, by the judicious selection of a school for his son, may still give direction to his mind; or he may even require him to go to a church college, no matter where he pursues his preparatory studies. But, in fact, the influences at work in the school very often prevail in spite of the parent's wishes. He dislikes to force his son to go to an institution against which he has imbibed strong prejudices, and where, for this reason, he might not do so well. The result in many cases, is, that the boy has his own way and decides for himself. He is accustomed to hear the advantages and defects of different institutions discussed at the preparatory school with that freedom which is characteristic of boys, and he will generally decide in favor of that which has the largest corps of Professors, the most complete apparatus, and the largest libraries and cabinets. Those advantages which strike the general public will have most weight with him. And the religious element, to which we attribute so great importance, he will, it is feared, esteem of small moment.

There are parents—not a few we rejoice in believing, and we are confident that the number of such is daily increasing—who will send their sons to us on account of the system of religious instruction and training which we are striving to develope. They would send them to us for the sake of this far higher interest even if they thought the literary advantages they would enjoy, not quite equal to those which they might have elsewhere. But, on the other hand, many parents are

insensible to the value of the religious influences which are brought to bear on the minds of their sons, and care only for the means of intellectual culture which a college may possess. But still, we desire to educate the sons of such. We desire it not merely for our sake, but for their own sake—for the sake of the Church and the world in which they are presently to act an important part. How, then, shall we draw them to us? How shall we bring them under the operation of that system of religious training which we are trying to perfect? How shall we be enabled to draw our youth to our own institutions and to educate them in daily communion with the Church, and under its benign and happy influence? It is only by making the advantages which our Church Colleges can hold out for Literary and Scientific education, so conspicuous and evident that no one can question them or find any ground for resorting to a non-Episcopal institution for the sake of superior means of instruction.

We ought, then, as Churchmen and as friends of a true Christian learning, to allow the least possible delay in bringing Hobart College up to this standard. It is incumbent on us to enlarge at once the Faculty—to introduce still further division of labor into the several departments of the institution—and, in short, to adopt every recognized improvement in the process of academic education. This we propose to do as speedily as possible. And to show more clearly, the nature of the enlargement of the Professorial Corps which we shall aim to secure by the effort now about to be made, we will arrange in parallel columns the Faculty as at present constituted and the enlarged Faculty as it will stand after the proposed additions to it:

PRESENT FACULTY.	PROPOSED FACULTY.
1. President and Professor of the Evidences of Christianity.	1. President, and Professor of History and Literature.
2. Professor of Christian Ethics, Logic and Intellectual Philosophy, and of History.	2. Professor of Christian Ethics, Logic and Intellectual Philosophy.
3. Professor of the Greek and Latin Languages, and Literature.	3. Professor of the Greek Language and Literature.
4. Professor of Mathematics and Natural Philosophy, and of Chemistry and Pharmacy, and acting Professor of Modern Languages.	4. Professor of Mathematics and Natural Philosophy, and acting Professor of Modern Languages.
5. Adjunct Professor of Mathematics.	5. Chaplain and Professor of the Evidences of Christianity.
6. Assistant Professor of Ancient Languages.	6. Professor of Rhetoric and Elocution.
	7. Professor of the Latin Language and Literature.
	8. Professor of Chemistry and Natural Science.
	9. Assistant Professor of Mathematics.

It is obvious, on the slightest inspection, how greatly the Faculty of the College will be strengthened by the proposed enlargement of the Professorial Corps. The Latin and Greek will then form two separate departments. Each will have a Professor who will devote all his time and energies to mastering and teaching in the most thorough manner, the language which forms his special department—an arrangement which now prevails in nearly all our Colleges. The Mathematics and Natural Philosophy will be separated from the Chemistry and Natural Science—a division of labor already universally prevalent in our best Colleges. With these additions to the working force of the College, and with the proposed system of religious culture and training fully carried into operation, we feel confident that it would possess such advantages for the sons of Churchmen, as would leave but slight motive for seeking a purely *academic* education at any institution not in communion with the Church.

Whilst the institution is a Church College, these advantages are all offered freely to non-Episcopalians; and we rejoice that they share them so largely; but we are now addressing ourselves to Churchmen. We are appealing more especially to those Churchmen who, from their geographical position, giving them ready access to Geneva, or from the fact that they are citizens of the State of New York, may be expected to feel a more special interest in Hobart College, as a safe and desirable place for the education of their own sons; and also to that large class who, although they have no sons of their own to educate, yet feel a deep interest in the education of the common children of the Church, and in building up an institution which, whomsoever it may educate, must, from its perfect organization and development, exert a vast and beneficent influence, both in Church and State, over a wide extent of country.

AMOUNT OF THE ENDOWMENT REQUIRED.

The inquiry naturally arises at this point: What amount of endowment will enable the authorities of the College to introduce improvements at once so important and so desirable? In reply, we observe that we have the *Chapel* assured to us, whatever it may cost. We need not therefore, undertake to make any estimate for that. Doubtless it will be a complete and perfect thing of its kind. But it is promised only on the condition that a foundation for a Chaplaincy, equal to a Professorship, shall be secured. This again is promised to us, on the condition that two other Professorships (each \$20,000)

shall have been secured by a given time. But our plan contemplates the appointment of a Professor of Rhetoric, on the foundation generously created by HORACE WHITE, Esq. Hitherto Mr. White has kindly allowed the income of this Professorship to be applied to the general purposes of the institution. But it is high time that the *White Professor of Rhetoric* should be appointed. To enable the College to do this, it is necessary that a sum adequate to the payment of its debts—say in round numbers \$10,000—be raised so as to release a portion of its income which is now absorbed in the payment of interest. The larger portion of this debt has arisen from the purchase of real estate deemed important to the uses of the College.

It is conceded that the salaries of the Professors now in the service of the institution, ought to be raised so as to make them correspond to the enhanced cost of living. Means are also wanted to make additions to the apparatus in the several departments where it is required, also to build a gymnasium, and to make certain improvements of a general nature. These various objects would require an additional sum of, at least, \$10,000. For the increase of the Library, Scholarships, and Prizes, we do not name any fixed sum, but we will endeavor to secure liberal contributions for these objects from those who may feel a particular interest in them.

SCHOLARSHIPS.

Another matter which has engaged our earnest attention is the founding of Scholarships for the support of young men who are studying for the Ministry of the Church. We might have many such here if we could only offer them the means of support. But at present we have only three Scholarships, two of which yield but \$70 per annum. Beyond these we have nothing that we can always depend on. Other students who have the Ministry in view are aided, but not by the College; nor is the assistance thus generously rendered, anything which the College can rely on in the future. And whilst this is the state of our means, we are from time to time receiving applications for aid to which we can offer no encouragement. Parishes on all sides are crying out to the Bishop for Pastors to feed them with the Bread of life. It is not the young men who are wanting, but the means of their support while pursuing their studies. If it were known to our brethren of the Clergy everywhere, that any young man of good character and abilities who desires to prepare himself for the Ministry, could find support here whilst pursuing his College course, they would

stir themselves to find such candidates among the youth of their parishes; they would direct their minds to the sacred office; they would have them fitted for College, and they would send them to us to be carried through an academic course, and so be prepared for the Training School or the Theological Seminary. Thus with sufficient means for their support, it is believed that instead of the few who are now studying here for Holy Orders, we might have large numbers of students of this class, and we might send forth to our Seminaries every year such a band of well trained candidates as would animate with new hopes, and cheer to new efforts, all who love the prosperity of the Church, and seek the spread of the Gospel. Hobart College has already proved herself a fruitful source of supply for the ranks of the Ministry. Many of our most able and zealous Pastors, in this and other Dioceses, are amongst her Alumni. But give us the Scholarships we ask for, and her power, in this respect, will receive a manifold increase.

The "Society for the Increase of the Ministry," reported at the late General Convention, that during the six months previous, it had raised over \$10,000, chiefly in Connecticut, of which the Clergy in that Diocese had contributed from their own scanty incomes \$3,000, besides what they could collect from their parishes. As this money has been raised chiefly in Connecticut, it is natural and proper that most of it should be expended there. And it will follow as a matter of course and necessity, that the young men who have thus been educated at the institutions of Connecticut will, when they come forward into the Ministry, help to strengthen the Church in that Diocese, and to build up its waste places. We rejoice in this, for we are all one body, and we rejoice also in believing that this generous effort will overflow to benefit other Dioceses; but it is obvious that its best effects will be felt on the spot where the greatest efforts have been made to promote it.

In Ohio, the "Educational Committee" of that Diocese, have, for several years past, strenuously exerted themselves in behalf of Ministerial Education. They have employed an agent to visit parishes over a wide extent of country, to seek out suitable candidates, and to find the means for their support. As the result of their energetic efforts, they can now show an income amounting for the last year, to nearly \$5,000, and they can reckon up *fifty-two* young men who, under their patronage, are studying at Gambier for the sacred office of the Ministry. Should not these efforts at the East and at the West, so large in aim, and so successful in result, stir us up to a generous emulation in the same good work of supplying that great want of Clergy, which all see and deplore?

Believing that these views will meet the approval of our brethren of the Clergy and Laity, we propose to found in Hobart College scholarships, yielding from \$100 to \$150 per annum, each serving for the support of a single student, whilst he is pursuing his College course in order to qualify himself for the Ministry. This will be the charitable work of individuals, or of parishes, acting in their collective capacity. We desire also to secure annual contributions from individuals or from parishes from the amount required to support a student—which,

when he receives nothing from friends, would be \$150 per annum—down to the smallest sum which any one is able and willing to give.

ADDITIONAL PRIZES.

We have at present three prizes, endowed by HORACE WHITE, Esq. In 1852 Mr. White founded two PRIZE MEDALS, worth \$25 and \$10 respectively, for *English Essays*. In 1855 he endowed the RHETORICAL PRIZE with a capital of \$500, which yields to the successful competitor a gold medal worth \$35. These three are styled the WHITE PRIZES.

The Professor of the Greek and Latin languages founded a Greek Prize in 1855. He also gave a Latin Prize in 1859. But both these prizes are without endowment.

The Faculty also give two prizes to the successful competitors at the Sophomore Exhibition. But an endowment is wanting here also.

Prizes for proficiency in any of the following studies might be founded with great advantage to the College, viz:

1. Moral and Metaphysical Studies.

*2. The Greek Language and Literature.

*3. The Latin Language and Literature.

*4. Sophomore Prize Speaking.

5. Political Science.

6. History.

7. English Literature.

8. Mathematics.

9. Chemistry and Natural Science.

Any sum from \$500 to \$1,000 would serve to endow a prize; but where the amount is \$1,000, it would be desirable to have a first and second prize; which might, indeed, be the case where \$500 is the endowment. It is usual for the prizes to bear either the name of the founder, or some friend or relative whom he may wish thus to commemorate.

THE LIBRARY.

The College Library is tolerably well furnished with works in the Departments of Theology, the Classics and Mathematics, but very deficient in Philosophy, History, Literature and Natural Science.† Doubtless many persons would be glad to give the College books from their Libraries if they only knew what was most needed. We would request such to address a note to the Librarian, asking for a copy of our recently printed *Catalogue of the Library*, and they will see at once the state of the case. Others will, perhaps, contribute money to purchase some of the works most needed in the above named Departments. Will not some generous person whom God has blessed with abundant means, found and endow a Library for Hobart College which shall transmit his name and his influence to future ages? To furnish the reading for the successive generations of students at any of our Colleges would be a noble privilege and a source of enduring beneficence.

WORKS OF ART.

We need not waste words in arguing the importance of surrounding young men who are pursuing liberal studies, with everything which tends to refine their nature and cultivate their taste. To this end we

*Established but not endowed.

† It now numbers over 5,000 volumes; and the Society Libraries 6,000 volumes more.

propose to employ the most skillful hand we can find to trace a plan for the future embellishment of our grounds. We shall keep this in view in all our architectural arrangements. But we are desirous also, of securing gifts of pictures, engravings, busts, and other works of art to place in our Lecture-rooms, Library, and other public rooms in College, so as to render them attractive places in themselves, and to surround the student with elevating and refining associations. Are there not among those who shall read this appeal some who would gladly bestow such works for such a purpose?

THE COLLEGE A FREE INSTITUTION.

It must be borne in mind that Hobart College is free to all.— This feature in her character enlarges the sphere of her usefulness. It attracts to her halls and brings under her benign influence many youth whom otherwise she could never know or benefit. But it creates the strange anomaly that the more prosperous she is, the poorer will she be. The more students she has, the more need will she have of additional instructors and larger accommodations; but, under the free system, the increase of students which creates this need, has no tendency to furnish the supply for it. As a free institution, therefore, destined to attract to herself large numbers of youth, and to exert a great and beneficent influence over future generations, Hobart College should be an object of interest and liberality to Churchmen in all parts of the state. The number of students is increasing every year. It is now the greatest that it ever has been. And the Trustees feel that it is incumbent on them to provide additional means of instruction and culture, both intellectual and religious, so as to enable the College to do full justice to the young men who resort hither for education. They gladly recognize the thoroughness and efficiency of the instruction hitherto given in the College. Their duty, however, is not to rely on the extraordinary efforts of accomplished men, occupied at the same time in several departments; but to adopt and carry out that system which is acknowledged to be the best, even with the ablest men to administer it.

Hobart College, which was chartered in 1825, and graduated its first class of *six* in 1826, ranks, in point of age, as the fourth College in the State. It was founded by BISHOP HOBART, whose name it now happily bears, with the express design and purpose that it should be a Church College. It is the only strictly Church College in the State of

New York. It has, therefore, a strong claim on the Churchmen of the whole State. While other denominations of Christians are straining every nerve to enlarge and give completeness to their Colleges, it will not do for Churchmen to be idle. Their sons will be drawn away to other institutions, and brought under influences unfriendly to the faith in which they have been reared. This is no uncertain contingency. For, at this moment, the larger part of the sons of the Churchmen of New York are pursuing their studies at Colleges alien to our Ecclesiastical system. Is this right? Is it expedient? Ought we not to furnish the means of educating our own sons, and of training them in the higher walks of learning in contact and sympathy with our own faith and ritual? But our institutions, it is alleged, are not equal in point of literary facilities; and hence young men resort to Colleges not in communion with our Church. If this be the state of the case, let it be so no longer. In refinement, intelligence, and wealth, Churchmen are inferior to no class of their fellow citizens. Why, then, should not their Colleges be fully equal to those of any other body of Christians. *That we do not lack talent is sufficiently evinced in all the higher walks of professional and public life. We could readily secure ability of a high order for any new Chairs in our existing Colleges, if they were adequately endowed. If Churchmen will only come forward and bestow on their Colleges a liberal endowment, they will soon have institutions in whose position and character they may feel a just pride.

The Churchmen of the South are taking efficient steps to secure to themselves a University of the highest character, for the education of their sons. And they have adopted the only course by which such an institution can be erected—by subscribing an endowment of more than half a million of dollars. This sum is to be largely increased—probably doubled. The institution will, therefore, begin at once with thorough and complete division of labor in the several departments. The Corps of Professors will be ample. The apparatus will be complete; the cabinets will be speedily arranged; the library will progress rapidly in enlargement, and adaptation to the wants of the University. It will have its *Chapel* and its *Chaplain*, and its *Daily Service*. It will thus furnish from the outset, an adequate supply of both spiritual and intellectual aliment, for the nurture of the youth who are there to grow up to the proportions of a thoroughly educated Christian manhood.

At the North we have, in some respects, an easier work to accomplish. We have noble foundations, already laid deep and strong. We only require to build upon them; to supply the superstructure which is yet wanting. We need to complete: not to create. The Churchmen of the North have abundant wealth. They know the value of education. They are warmly attached to the Church. Why will they not see that she suffers in position and influence, so long as

the institutions of learning which are enlisted in her support and extension, are inferior to those of the various denominations around her? Why will they spend hundreds of thousands of dollars, every year, on the education of their sons at non-Episcopal institutions, and thereby contribute powerfully to the support of Colleges whose moral influence, throughout all the ramifications of society, is brought to bear against the Church, and made to obstruct her progress to the utmost of its power? If, on the contrary, they would only be persuaded to give adequate endowments to their own Colleges, and send their sons to them, they would soon rank with the very first in the land; they would give to their beloved Church a powerful moral support; and they would prove themselves a most efficient means of propagating, far and wide, that moderate and conservative tone of thought and action, which is so vastly important in securing a happy future for our country. We would, therefore, urge those to whom we shall send this appeal, as patriots who recognize in the Church and her conservative spirit, a source of safety to our great Republic; we would call on them as men who love the Church for her own sake, and for what she is doing to cherish and develop their own spiritual life, and assure their Christian hope; we would exhort them for the sake of their children, in whom they are destined to live after they have themselves passed to a higher ministry and service, to come forward and contribute liberally towards the endowment of their own Colleges.

The two gentlemen who have undertaken—the one to build the Chapel—and the other to endow the Chaplaincy—act distinctly and avowedly on the principle, that it is better to do good whilst you are living and can watch over and give efficacy to your benefactions—and see their happy results yourself—than to wait, and allow them to take effect after your death. And we believe that there are many others who act on this principle. To such we appeal to aid us in our present effort, by endowing special Professorships in the College. It is usual for such Professorships to bear the name of the founder. And where or how can a man of wealth erect to his memory so enduring a monument? It is not merely a costly *Mausoleum*, which serves only to attract the curious gaze of the passer-by; but the name of such a benefactor of religion and learning lives warm and bright as the style and title of a beneficent power which makes itself felt for the good of mankind from age to age. But we appeal, likewise, to all, to aid us

according to their ability and disposition. Every contribution, be it large or small, will be gratefully accepted.

ENDOWMENTS MADE SECURE.

It is the fixed policy and rule of Hobart College to invest all its funds on Bond and Mortgage, and to accept no other security; in every case to have the investment secured by farming land worth double the amount loaned, without taking into account buildings of any kind. We look at security of investment; not at largeness of income. And for each Professorship a separate Trustee is appointed, so as to give the best assurance that it will be preserved unimpaired. Those, therefore, who either themselves endow a Professorship, or contribute to its endowment, may have the greatest confidence that their gifts will always be sacredly appropriated to the objects for which they were originally bestowed.

RECAPITULATION.

We will sum up, in a few words, what we shall aim to accomplish by our present effort in behalf of *Hobart College*:

1. To erect an appropriate *Chapel* for the use of the College. This will be built after plans by one of the most eminent architects of the country.

2. But the Chapel is offered to us only on condition that a *foundation for a Chaplaincy*, equal to a Professorship (\$15,000,) be secured to the College, on which a *Chaplain*, as stated above, shall be appointed. This foundation, again, is promised us, but on the further condition that *two other Professorships*, (each equal to \$20,000) shall have been secured by a given time.

3. To comply with this condition we propose to endow two additional Professorships.

4. To raise a sum sufficient to pay off a debt of from \$9,000 to \$10,000, and thus set free such an amount of income, now absorbed in the payment of interest, as will enable the College to appoint a *Professor on the White Foundation*.

5. To increase the General Fund of the College, so as to enable it to give its present Professors an adequate salary, and also to build a gymnasium, and make certain improvements of a general nature.

6. To endow additional Prizes for the promotion of good scholarship.

7. To found Scholarships for the support of Students preparing for the Ministry of the Church, which shall yield from \$100 to \$150 per annum.

8. To secure single or annual contributions from individuals, or from parishes, for the same sacred purpose, from the amount required to support one or more students, down to the smallest sum any one is able and willing to give.

9. To obtain gifts of money or of books for the increase of the College Library.

10. To obtain pictures, engravings, statues, busts, and other works of art, to place in the recitation rooms, library, &c., in order to surround the student, as far as possible, with refining and elevating associations.

This looks like a large programme; and so it is. But there is not an item in it which is not greatly needed for the proper development of the College. Nor are the Board of Trustees undertaking anything which cannot be accomplished. They do not begin the enterprise without encouragement which powerfully strengthens and cheers them. And they confidently believe that they will meet with much more to encourage and cheer them, as they advance in their work.

They trust that many persons on reading this appeal, will at once make up their minds to help forward, according to their ability, this effort in behalf of Hobart College. Those who wish to subscribe are requested to send their subscriptions to the Chairman of the undersigned Committee. Contributions in money should be sent to S. H. VER PLANCK, Esq., President of the Bank of Geneva, who is the Treasurer of the College. The President of the College, or any member of this Committee, will be glad to communicate with any person who may desire further information in relation to any of the above named objects.

ABNER JACKSON,	} Committee.
WM. B. DOUGLAS.	
ALLEN AYRAULT,	
JOHN H. SWIFT,	
JOSEPH FELLOWS.	

HOBART COLLEGE, March, 1860.

Inasmuch as this appeal is likely to come into the hands of those who, on account of claims now pressing on their resources, will not be able to aid the present effort as they would otherwise be glad to do, and who would therefore desire to name the College in their *Will*, we give the following

FORM OF A BEQUEST TO HOBART COLLEGE.

"I give and bequeath to Hobart College, at Geneva, N. Y., the sum of _____ to be applied to the uses of the said College." (Any particular object, such as a Professorship, Scholarship, the Library, or Prizes, may be named here.)

But the College cannot act as a Trustee to sell real estate in order to allow the avails of it to accumulate for any specific purpose. Such property, when devised to be sold, should (so the law requires) be bequeathed to the *Executors*, or other *natural, living, persons*, in trust, to sell and, appropriate the avails to the desired object. Personal property can be left to accumulate for a specific purpose—or real estate can be sold as above, and the avails be allowed to accumulate, but it belongs by law to the Regents of the University to judge when the income is sufficient for the specified purpose. But in general it will be best for testators to impose as few conditions as possible.

